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PREACHER:

Morning, 11.15. Evening, 7.

March 30.—Rev. WILLIAM WOODING, B.A.

SUBJECT IN THE EVENING: "Personal im-
pressions of the present religious tendencies in
Australia and New Zealand."

The Inquirer.

Among recent articles are the following:—

"Songs of a Buried City" (VI. & VII.) By
H. LANG JONES. Feb. 22 and Mar. 1.

"The Antyaj School in Baroda." By
F. J. GOULD. Mar. 15.

"The Meaning of Liberal Christianity." By
JAMES DRUMMOND, Litt.D., D.D. Mar. 1.

"Athanasius the Modernist." By S. H.
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Feb. 22.

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KER. Feb. 15.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, March 23.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. J. HARWOOD; Good Friday Service, 11, Rev. A. C. HOLDEN.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. JOSEPH WOOD.
 Forest Gate, Upton lane, 11, Mr. F. G. BARRATT-AYLES; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.; Good Friday, 11.15, Rev. H. GOW, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. STANLEY MOSSOP; 6.30, Mr. FRED COTTIER.
 University Hall, Gordon-square, W.C., 11.15, Rev. W. WOODING, B.A. No evening service.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7.
 Woolwich, Carmel Chapel, Anglesea-road, 3, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN ROW, 10.45 and
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAYELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11, Rev. F. H. VAUGHAN; 6.30, Rev. H. E. DOWSON.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTIN.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Mr. PERCIVAL CHALK.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.; Good Friday, 11, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45, Mr. J. R. CRICHTON; 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11, Rev. J. W. COCK; 6.30, Rev. H. S. TAYLER, M.A.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

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BIRTH.

SNELL.—On March 11, at 33, Gondar-gardens, W. Hampstead, to Mr. and Mrs. H. W. Snell, a son.

MARRIAGE.

BROOKS—SIBBALD.—On March 15, at Trinity United Free Church, Lockerbie, by the Rev. John Archibald Johnston, of Dryfesdale Parish Church, Richard, son of Mr. and Mrs. Brooks, "Westwood," Eccles, to Jean Findlay, youngest daughter of Mr. and Mrs. Sibbald, "Craig-gowan," Lockerbie.

DEATH.

COE.—On March 14, at Whinsbridge, Grosvenor-road, Bournemouth, Elizabeth Jessie, wife of the Rev. C. C. Coe, in her 82nd year.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE news of the assassination of the King of Greece at Salonika has been received in this country with profound horror and with deep and respectful sympathy for our own Royal Family, with whom the late King was connected by such intimate ties. The crime is said to have been the work of a criminal degenerate, and fortunately there seems to be no reason to suppose that it has any political significance. The name of King George will go down in the annals of his adopted country as one of the makers of modern Greece. It was an unattractive task to which he set his hand fifty years ago. The country was torn by internal dissensions and beset by foreign jealousies. But his political sagacity triumphed over the difficulties which threatened several times to be the grave of his reputation. He found it a province and he left it a kingdom.

* * *

DAVID LIVINGSTONE was born a hundred years ago last Wednesday. Even at a time when centenaries are becoming a little tiresome it is fitting that the day should be kept with special honour, for he was at once the greatest of modern missionaries and a pioneer of scientific exploration. Livingstone's career and the lasting benefits it has conferred upon mankind are the best refutation of a great deal of the superficial criticism of foreign missions. Few men have had such a combination of splendid gifts for the work, but hundreds, reckless of their own safety or fame, have helped to achieve the same results by preaching the Gospel, and fighting the slave-trade, and making the paths straight through the thickets of debasing ignorance and savagery.

* * *

A CROWDED meeting to urge the repeal of the Blasphemy Laws was held at Essex Hall on March 15. The Rev. W. C. Bowie,

who presided, said, "It is as a rational and reverent friend of religion that I support the abolition of the Blasphemy Laws." The Rev. Stewart Headlam followed in the same vein and maintained that the only real blasphemy was to call good evil and evil good. Others like the veteran Mr. G. W. Foote and Sir Hiram Maxim approached the subject from the secular side. But all agreed that these traditional restraints upon the free expression of opinion must be removed, while they admitted the necessity of bringing the use of immoral or outrageous language tending to breaches of the peace within the law.

* * *

MR. BERNARD SHAW maintained that the Blasphemy Laws were obsolete, in the same sense in which it was obsolete for kind-hearted gentlemen to leave money in their wills to be devoted to the ransom of Christian prisoners from the Turks. He mentioned that he wanted to write a play on the subject of Mahommed, but he could not do it because it might hurt the feelings of our Mahomedan fellow subjects. There would never be genuine religious thought in this country until there was complete freedom for this sort of representation. All laws which professed to defend religion from any kind of criticism—including ridicule, irony, the *reductio ad absurdum*—should be uncompromisingly abolished, and he appealed to all genuinely religious persons to unite to this end.

* * *

IN the course of a sermon last Sunday the Dean of Durham announced that the Revised Version of the Bible would be read in future in the public services of the Cathedral. Referring to the vast critical literature which has grown up around the Bible he pointed out that the general tendency had been to unsettle men's minds, to disallow many long-established beliefs, and to create a vague feeling of insecurity, but the critical process had been both salutary and unavoidable. "Our generation has been called of God to traverse one of those difficult transitional epochs which sum up one

stage of religious progress and lead to another, bringing on individuals the severest strain of anxiety and doubt, and involving Churches in great confusion, but always in the end serving the grand interest of Christianity."

* * *

"THE Bible," Dean Henson continued, "by reason of the gospel it contains, is the manual of fundamental Christianity, and the original charter of the Christian Church. Accordingly the inspiration of all genuine reformation is latent in the Bible. Reversion to original type is the method of every true Christian revival. What is true of the gospels is also true of every man's appropriation of them to his own religious needs. Those sacred records are not less professions of faith than records of fact, and the student who would use them to his spiritual health must come to his study as a believer. If the Bible be indeed of such priceless value both to the individual believer and to the Christian Church, it needs no argument to prove that a knowledge of the Bible widely diffused in society must be of great importance to the national welfare."

* * *

MARK RUTHERFORD was known to the public only in his books. He practised the almost extinct virtue of literary privacy, and owed his fame to the restrained dignity of his writing and the subtle qualities of his psychological insight. His books are not so much stories as spiritual portraits, and he found his subjects in the inner struggles and personal conflicts of the confined world of English Dissent, with which he was familiar in his early years. Like George Eliot in "Adam Bede" he set himself to interpret experiences and moods which had ceased to be part of his own life, but he brought to the task the same quiet touch of intimate knowledge and what is still rarer a power of interpreting his own past, even in its harsh and unfriendly aspects, with sympathy and understanding.

* * *

A WRITER in the *Manchester Guardian* has given an attractive account of the school for Indian boys which is carried on

under the guidance of Mr. Rabindranath Tagore :—

“Just a hundred miles from Calcutta, not two miles from the station of Bolepur, there was sixty years ago a group of three trees under which Mr. Tagore's father, who was known as the Maharshi, or Great Saint, used to sit and meditate. His seat can still be seen there, and over it, in Bengali, is the inscription :—

He is

The repose of my life,

The joy of my heart,

The peace of my spirit.

This quiet spot was surrounded by dry, healthy, and open country, unlike the damp, unhealthy districts of most of Bengal, and the Maharshi built a house there, and planted a garden of trees. This was the place chosen by Mr. Tagore more than a dozen years ago for his school, which he called Shantiniketan, ‘The Abode of Peace.’ He began with five students, but now 200 boys, the youngest of whom is six, receive an education there which combines the best traditions of the old Hindu system of teaching with the healthiest aspects of modern methods.”

* * *

In the same article there is the following beautiful account of morning prayers at the school :—

“I attended service in the temple, a building open to the light and air on all sides and with a white marble floor. The boys, seated some inside and some on the verandah, worship reverently while the priests chant Sanskrit slokas or pray in Bengali. There was no altar and no image, for on the gate leading into the school grounds there is an inscription which says that no image is to be worshipped and no abuse of any man's religious faith is to be allowed in Shantiniketan. There ‘the one invisible God is to be worshipped, and such instructions will be given as are consistent with the worship, the praise, and the contemplation of the Creator and Maintainer of the World, and as are productive of good morals, religious life, and universal brotherhood.’ The service lasted half an hour, and the devotional atmosphere of the place with the absence of all that might distract the mind combined to make it one of the most impressive services I have ever been present at. In fact, the atmosphere of all the surroundings of the school is such that one is compelled to believe that the devotional spirit so characteristic of the founder of the school and of his father has been in some way imparted to the very trees and stones. In the evening and early morning, just at sunset and sunrise, a silence strangely still and beautiful seems to surround the place, and in the earliest hours of the morning the stillness is so intense that it seems as if even the dew itself must have ceased to fall.”

EASTER DAY.

It is the special function of the Christian festivals to stir up our hearts by way of remembrance. They are the intensive points, where for our dim human apprehension the light shines most brightly and the Gospel is revealed in all the wonder of its grace and power. For some minds this religious appeal has been somewhat marred by the intrusion of the spirit of criticism. It is not easy for them to lay aside the habits of sceptical inquiry, to forget the ingenious devices of historical guess-work, and to open their hearts in the simplicity of child-like faith to the divine quickening, which even in our most self-confident moments we dare not even pretend to understand. When the last word has been written about the Cross and the Resurrection they still remain for the unspoiled heart of man the points where most surely the human touches and blends with the Divine; and what concerns us most is that they should become life and power in our souls. For the appeal of Christianity is not primarily to the understanding but to the affections. It does not promise to explain the universe but to renew a right spirit within us. While we weigh its credentials and examine its records its crowning events are changed into an irresistible spiritual dynamic, so that men can speak quite simply of being crucified with CHRIST and rising with him into newness of life. No other words could express the inner core of the experience and the source from which it is derived.

Easter Day is the festival of quickening and victorious life, and we in these Western lands have found a symbolical meaning in the fact that it occurs in the spring of the year. An historical religion is always in danger of living too much in its memories. When it begets the retrospective temper of ancestor worship, men rise up to challenge it in the name of the freedom of the soul and the realities of present experience. But Christianity has no place for dead history because it knows nothing of a dead CHRIST. Events for it are the centres of redeeming power, power which lives and conquers through endless generations of men. And so in so far as we are Christians we have never to look back to a vanished glory, which beckons to us across the dead centuries. We are conscious that the spiritual life, which flows in our veins and aspires continually for

closer union with the Divine, makes us fellow-citizens with the saints and of the household of God. Never for one instant has the chain been broken which links our life with the sufferings and the victory of Christ. For the historian or the casual spectator these things may be past events, but for us they are always present power. Because he lives we shall live also.

And Easter Day is also in a special sense the festival of gladness. There are few things less open to dispute about our Christian faith than this, that it should make us happy; for it is based on the deep conviction that goodness is invincible and that love is on the throne. But the short-cuts to religious happiness always end in disaster. There is no joy for the shallow heart or the undisciplined will, and their gossamer palaces of religious optimism are blown to pieces by the winds of adversity. The happy disciples of CHRIST are those who have known the fellowship of his sufferings, and have earned their right to believe in the victory of love by testing love to the uttermost; and blending with this there is also the feeling of unspeakable gratitude for all that Love has done and borne for them. The quiet delight in doing good, the radiant gladness amid unpleasant tasks, the cheerful heroism in bearing the yoke, the eager affection for things that are simple and pure, the pervading sense of a consecration which has ceased to be an effort—these things, which we observe in the happiest men and women, are not the casual fruit of nature but the fine and effectual working of grace. The victory of love in ceasing to be an occasional thought has become an abiding conviction. In them the words have once again found their fulfilment, “If we suffer with CHRIST we shall also be glorified together.”

LIFE, RELIGION & AFFAIRS.

ATHANASIUS THE MODERNIST.

IV.

WE now have the fundamental principles of the Athanasian position before us, and we are ready to estimate their significance. On the one hand, we find the conception of the Eternal Son firmly held as a matter of religious conviction and philosophical reasoning; on the other hand, we find the conception that the essential fact about Humanity—quite apart from the Incarnation—is its participation in the Divine

Nature. In his earlier writings, sometimes at least, Athanasius inclined to think of this participation as an endowment from without, a "gift of grace." But through time he came to regard man's distinctive characteristics, from which his divine destiny springs, as inalienable from the constitution of humanity, hence rather as "nature" than as "grace." This means that the gulf between "the Son" (begotten from the nature of the Father) and mankind (creatures made from nothing) is still further reduced.

Nevertheless human history for Athanasius is no story of gradual ascent. The Fall did not, indeed, mean a sudden and complete loss of the Divine endowment; and there have been men in past ages "free from all sin." But the Fall brought about a gradual enfeeblement of man's higher life; and from generation to generation mankind has been losing the consciousness of God. And yet the destiny of man remains the same. His destiny is determined by the Divine Goodness; and therefore Redemption is an inevitable Divine Work. It is like a Divine law in the nature of things that rational beings, made in the Image of God, shall be saved. Hence the Incarnation is a necessity. It is also a Divine law in the nature of things that sin leads to an actual condition of the soul, a kind of existence, described as "Death." Hence the manner of the Incarnation is also determined.

The Eternal Son of God, the Divine Word, has always been an indwelling force in humanity, and through his creative activity and abiding immanence has an inherent relation to the human race. But the increasing dominion of evil necessitates his entering on a special relation to a world in which he had been always present—a concentrated and uniquely intense and effective relation. Only thus can the positive corruption, which is the inevitable creation of evil-doing, be counteracted. It is the inner life that is wrong, and only a new inner life can heal it. Repentance (change of mind) can make evil doing to cease; but Athanasius does not believe that it can heal. Still less can a mere external act suffice, even though it were a Divine act; "if the curse had been removed by a word of power, there would, indeed, have been a manifestation of the power of God's word, but man would only have been the recipient from without of grace which had no real place within his person" (i.e., which was not an unfolding of his inherent capacities). Salvation is impossible except through a nature akin to our own; we can be redeemed only by that with which we have something in common. We are not delivered, even by the Son of God, unless it is a natural human life which the Son of God lived on earth. Salvation is impossible *except through man*. But it is equally true that salvation is impossible *except from God*. A created being, as such, cannot save a created being, since both (as mere "creatures") are liable to the same danger. Hence salvation is the characteristic work of the Son of God, who is from the Father and therefore Divine by nature.

In estimating the value of this argument of Athanasius, we must remember that, on his own showing, there are no mere "creatures." His view is that the participation

in the Divine Nature, which is co-extensive with creation, does not suffice for salvation; nothing less than an Incarnation is sufficient, where the naturally human is united to the naturally Divine. Experience and tradition alike made it inevitable that Athanasius should find this Incarnation in the historic life of Jesus Christ.

The death of Christ is a part, but only a part, of the work of redemption. Christ did the work, not as a substitute for men, but as a *representative of man*. What this means is clear, as soon as we remember that for Athanasius the *unity of humanity* is primary and fundamental. It is sometimes assumed that mankind consists of a multitude of units, merely existing together, like objects floating in the sea, now in contact, now separate; and that salvation is a process exclusively between the single soul and the Almighty, so that one could be "saved" even though every other one were eternally lost. Such assumptions would scarcely seem conceivable to Athanasius. "I and my fellow-man are one" is a saying nearer to his view of the truth.

The Incarnation, therefore, brings the Divine Nature into a relationship *with all humanity*, and one which is of the widest consequence. The actual experiences of the Incarnate Son are real possibilities for us. "When he received the Spirit, it was we who were being made by him capable of receiving it." "He became man in order that we might become divine." And, as we become true followers of the Son of God, "we too by reason of our kinship with his body, become a Temple of God, and are made from henceforth sons of God."

For thirty years Athanasius was absorbed by his indefatigable endeavours to force the mind of the Church to feel the power of his great doctrine of Divine Sonship, and to establish it from Scripture. It is almost true to say that during those years the doctrine of the Godhead was for him not a Trinity, but a Duality in Unity. But Scripture associates *three* groups of terms with the Godhead—"Father," "Son," and "Spirit," with their respective synonyms; and Scripture was assumed to be infallible. For this reason, and for this reason alone, a *three-term conception* of the Divine Nature fastened itself on the mind of the Church. If a fourth group of terms had been found in Scripture, the orthodox doctrine would have been not a Trinity, but a "Quaternity." As soon as Athanasius gave his undivided attention to the doctrine of the Holy Spirit, he was led to affirm of the Spirit what he had already affirmed of the Eternal Son, and then was faced by the problem of *distinguishing between the Spirit and the Son*. His distinctions are little more than verbal: in relation to the Father, the Son "is begotten," the Spirit "proceeds"; in relation to mankind, the Son "redeems," the Spirit "sanctifies"; and so forth.

In this short series of papers we have not attempted to dwell on many details in the theological position of Athanasius. We have endeavoured to give an accurate account of his main principle, and of the consequences which, to his mind, flowed from it. In our first paper we indicated a development of which this principle, by

its very nature, is capable, and which seems to be required by the conditions of modern experience. This development we now resume in conclusion.

Man is not God; but there are capacities unfolded and unfolding in human nature which are essentially Divine. "While the earth remaineth," it is written, "summer and winter, heat and cold, seed-time and harvest, life and death, shall not cease." And while Humanity remaineth, in this world or in any other, there will remain those elemental desires and endeavours, those elemental trusts and affections, which are the substance of things hoped for, the evidence of things not seen. These are at once the supremely distinctive human things, and "part of the very being of God—His perpetual self-revelation to us."* Of this "Life within our life" we may say with entire truth all that Athanasius said of the Eternal Son of God—"from the nature" of the Father and "one in nature" with him.

"The Incarnation is true," said Martineau† "not of Christ exclusively, but of man universally, and of God everlastingly. He bends into the human, to dwell there; and humanity is the susceptible organ of the Divine. And the spiritual light in us which forms our higher life is 'of one substance' with His own Righteousness—its manifestation, with unaltered essence and authority, on the theatre of our nature. Of this grand and universal truth Christ became the revealer, not by being an exceptional personage (who could be a rule for nothing), but by being a signal instance of it, so intense and impressive as to set fire to every veil that would longer hide it."

This is surely true to the essential features of what we find in the New Testament. Here the human Ideal, of devotion to something higher and wider than the personal self, appears in its supreme expression of an unconquerable Will to *save men from the evil that besets them*. And this Will is treated as the absolutely and essentially divine factor in humanity; it is identified with God. The Son of Man lays down his life for this purpose alone, and for this reason alone he is called Christ. This is the ever-living Christ-spirit, "begotten of the essence of the Father," which in all ages entering into holy souls, makes them friends of God and prophets. To live from this inner impulse, this love for mankind, this enthusiasm of humanity, is to have the clue to the meaning of life here in our hands and the beginning of infinite truth here in our keeping.

S. H. MELLONE.

MARK RUTHERFORD.

To be "not for an age but for all time" is doubtless high praise to accord to a writer, but it need not be held that only those who possess this quality can claim to be in the front rank of genius. A man may write as perfectly for a small circle of readers as Shakespeare for the world, and the fact that the subject that

* Martineau, in "Life and Letters," vol. iii. p. 304.
† Ibid., vol. i. p. 396-7.

lies nearest his bosom does not happen to be one that attracts the attention of the mass of mankind should not penalise him when the critic makes up his account. "The Origin of Species" is unpopular, not by reason of its lack of literary merit, but because the majority of people are indifferent to science, and there are a few novelists for the most part unappreciated because the world is not yet made which will listen to them.

One of these, almost the greatest, has just passed from us. Mark Rutherford has now met what he called "the dogmatism of death," a dogmatism whose edge he did much to soften. A few months ago we lost the recluse among preachers in Tipton, of Norwood, now we have lost the most unobtrusive of novelists. Not only did Mark Rutherford conceal his name, William Hale White, under his familiar pseudonym, but he appears also to have successfully dodged the interviewer and the literary historian. The date of his birth has been fixed by a statement in the "Autobiography" — "I was born just before the Liverpool and Manchester Railway was opened," and it seems appropriate that a man who so loved to depict the process of revolutions in thought and character should date his birthday by an event. His father was, it is pleasing to mention, a bookseller, who afterwards became a door-keeper in the House of Commons. From 1848 to 1851 Mr. Hale White was a student at Cheshunt and New Congregational Colleges, but was expelled from the latter on account of heresy with regard to the inspiration of the Scriptures, which now, of course, would be regarded as quite mild and not inimical to ministerial success. In connection with this event his father betrayed no small literary ability, and incensed at his son's treatment by the authorities at the college he published a pamphlet entitled "To Think or not to Think." Two passages are almost as incisive as some of his son's:—

"In the Channel islands the farmers tie their cows to a stake by some 40 ft. of rope round which they can walk to the length of the rope and eat, but beyond that they cannot wander. And Dr. Harris' treatment of the students is something like the farmer's treatment of the cows. 'It is not an open question'; what does that mean but 'Sir, you are beyond my circle.'"

"We have numbers of mere dry theologians, organ grinders, I call them, who think that all that is required of them is just to play over the tunes which they learn at College, and these they do play over and over again without the slightest variety, so that when you hear the first bar you know the whole tune as certainly as you know what tune the well-known street organ will play at the first turn of the handle. For a time the people listen, but when the whole of the tunes marked on the barrel have been played times without number they quietly drop away."

It is not surprising that born of such a father, and over a bookshop in a town like Bedford, bathed in the atmosphere of the "Pilgrim's Progress," Rutherford should have become the most sympathetic

and yet impartial historian of Victorian Nonconformity. Up to this point the career of Mr. Hale White was in the main (as to details it is impossible to say) the career of the Mark Rutherford of the "Autobiography." Here, however, the parallel ends; Mr. Hale White commenced a long period of service in the Admiralty, where he became Assistant Director of Contracts, while his hero, having passed through his college career with nothing worse than a rebuke, became Independent and Unitarian minister, schoolmaster, publisher's hack, parliamentary reporter, and clerk before his early death. The "Autobiography" was the first of a series of remarkable books containing inimitable studies of human life, its sequel "The Deliverance," "The Revolution in Tanner's Lane," and "Catherine Furze" being the most powerful of those which followed. All of these books had fairly good circulations, the "Autobiography" passed through thirteen editions in about twenty years, but the author has never attained popularity. The reason is not far to seek. Rutherford is not for the crowd. It would be as foolish to lend his works to a man before feeling the pulse of his life as for a doctor to prescribe for a new patient without making a diagnosis, and it seemed to the writer to sound like blasphemy when his father informed him that he had lent the "Autobiography" to a superficial and flippant female who pronounced it "silly."

Mark Rutherford is a realist, but a realist of the spirit. The publication of his first book was practically synonymous with the death of George Eliot, and he undoubtedly caught her mantle. He is concerned principally with inward motives, ineffable emotions, the mysterious impulses which, oft-times undetected by onlookers and even by the man himself, move life to weal or woe. His forte is to describe life as it seems to ordinary people, with no gloss and no affectation. Coincidences and such machinery of the novelist find very little place in his novels, but few writers could so easily dispense with these tricks. He takes a chapter of human life and explores it to its depths; he can place in highest and strongest relief the ecstasies of its joy, he can paint in the most sombre and saddening hue the depths of its despair. He has as his greatest quality a wonderful sympathy with all classes of humanity with perhaps one exception; he abhors those who seem to have no soul, and perhaps he would deny that they were really of the human family at all. Like a surgeon who regards men primarily, not as having various opinions and creeds, but as possessing common organs, Rutherford thinks of men as having the wealth of a soul with great potentialities. The people he dislikes are those who never soar, those who are entirely concerned with being prosperous in this world and "nice" (this word is one of his pet aversions in the English language) to their neighbours. Such characters are admirably drawn in Mr. Snale and the Rev. John Broad and his son Thomas, whose originals were once to be seen in Bedford.

If Dickens was the inspired historian of the poor in this world's goods, Rutherford

is the sublime and inspired historian of the poor in spirit.

The millions who humble and nameless
The straight, hard pathway trod

have found in Rutherford the finest expositor of their inmost heart. He himself pays tribute to the blessed encouragers of men, of whom he was surely one, when he says, "I should like to add one more beatitude to those of the Gospels, and to say, 'Blessed are they who heal us of self despisings.' Of all services which can be done to men I know of none more precious." There are few serious-minded men who fail to find themselves in his books. He gives articulation to the thoughts that lie silently in the heart. Some book-lovers fly to Dickens or Jerome for solace when they are passing through the Valley of the Shadow; to the present writer Rutherford has been more precious. He writes as one who has succeeded in extracting waters of consolation from the most formidable rocks, and he never delights in poisoning, though they afford him no refreshment, the wells of comfort which refresh so many of his fellow pilgrims on life's highway. "Our life," says he, "is shaped by so-called dreams." He is not therefore pessimistic, though there are passages which read by themselves seem filled with unmitigated gloom; neither is he boisterously optimistic like Browning, but he is very emphatic in saying that while life brings many sorrows, it has great joys, and that if there are children starving in dark cellars there are also mornings in June and the love of men and women for one another.

Mark Rutherford has spoken of religion at sundry times, in divers manners, but always with the intent of preserving whatever reality lay beneath the veneer of creeds. His affection for Jesus is stronger than his belief in God. He might well be described as a Christian Stoic. Jesus, he says in one passage, would have been powerless in the slums round Drury Lane, but elsewhere he writes:—"Every one who has walked in sadness because his destiny has not fitted his aspirations; every one who, having no opportunity to lift himself out of his little narrow town or village circle of acquaintances, has thirsted for something beyond what they could give him; every humblest creature, in the obscurity of great cities or remote hamlets, who silently does his or her duty without recognition—all these turn to Jesus and find themselves in Him." It is the Stoic in Jesus that he loves just as he obviously likes the same disposition in Samuel Johnson. There is a tinge of Marcus Aurelius in Rutherford, but it is warmed and kindled by his love of mankind. Human love is the real kernel of his gospel; to have endured bravely, to have struggled nobly, to have won that highest crown, the love of wife or child, seems to be the circle of Life for him.

He is not only the interpreter of men; he is also an interpreter of books. No lover of Wordsworth should be ignorant of the passage in the "Autobiography" in which he speaks of his first acquaintance with the "Lyrical Ballads." He remembered the day, he said, "as well as Paul must have remembered afterwards

the day on which he went to Damascus." The book "conveyed to me no new doctrine, and yet the change it wrought in me could only be compared with that which is said to have been wrought on Paul himself by the divine apparition. . . . Wordsworth unconsciously did for me what every religious reformer has done—he recreated my supreme Divinity; substituting a new and living spirit for the old deity, once alive but gradually hardened into an idol." Bunyan, quite naturally, he loves both for his style and his insight into character. There is no finer expositor of "Pilgrim's Progress" than Rutherford. Apart from his very suggestive biography of Bunyan, concluding on a characteristically agnostic note, he is wonderfully apt in illustrating the spiritual journeyings of the pilgrims of his creation with analogies from his famous townsman.

Rutherford will not be mourned by a large number; but those to whom his passing is a real event will feel his loss as a source of personal sorrow. His works have enabled many a man to stiffen his back against hardship and neglect, to keep alive the dimmest flame of hope, and to value as a priceless possession the golden gift of friendship which in this commercial age is oft-times thrown away. At the conclusion of his chapter on "Pilgrim's Progress," in his work on Bunyan, he says that having travelled with Christian and Hopeful to the River of Death he can go no farther with them; he is left to hope. Whether or not he has found, like the pilgrims, that the dread River can be forded, it is certain that he has earned immortality by his work.

W. KENT.

THE THRUSH IN EARLY MARCH.

WILL no one write the poem of the Thrush, singing in the early days of March? Not a mere lilt of word-melody, such as Tennyson's "Throstle"; nor a philosophic ode of high stoic courage, like Meredith's "Thrush in February"; but just a lyric chant of exultation and exuberant joy, to hold its own with this triumphant music of the first spring days. For, in sooth, there is nothing, after his manner, quite so great, so convincing and irresistible, as the song-ecstasy of the thrush, filling the air in all weathers, while even the blackthorn is barely in full bloom.

Comparisons as to excellence or charm in the singing of wild birds are vain and futile; occasion and mood so largely determine the effect of their singing upon the listener who hears with his heart awake. Any one of the master-singers can lure us out of ourselves, in a chosen hour, and claim to be greatest, so long as his voice holds us willingly captive. This morning it was the lark singing at dawn from the light-filled sky, who seemed the matchless and transcendent melodist of English fields; at evening, perchance, it will be the blackbird, fluting low in the haunted copse; a few weeks hence the willow wren, murmuring to the young green leaves, may touch the finer chords of feeling, and we shall offer him the praise of our highest

delight. And then, some night in May, the burst of passionate melody from a hawthorn thicket will convince us that the nightingale leaves all others behind, and wins the crown of song. Yet we know full well there is no final test of greatness here, nor is any needed where so much is great.

The superb claim of the thrush is in the affluence and exultation of his singing—and in its *timeliness*. It is heard when we need it most. It breaks on us in the earliest days that presage the spring; it pours itself forth in a wild, reckless overflowing of passion, long before any migrant has returned, and when the other home-songsters are, for the most part, preluding only snatches, or short, broken phrases of song. His descant sounds clear and full in the chill mornings, and holds through the day unchecked, unwearied, in sunshine, wind or rain, until dark. "Cheer, cheer, cheer, cheer," he shouts; "Did he do it? did he do it? can he do it?" . . . "I've done it; I've done it; I've done it." And we can only answer: "Yes, you have done it"; and no relapse of the season, no return of untimely weather, can undo it, or darken our hope of the coming of spring.

Scorning to wait for tuneful May,

When every throat can sing,
Thou floutest winter with thy lay,
And art thyself the spring.

Hearing thee flute, who pines or grieves
For vernal smiles or showers?

Thy voice is greener than the leaves,
And fresher than the flowers.

I suppose it is the persistence and the overwhelming confidence of his singing that give such force and vitality to its appeal. The insistent repetition of a few great notes never weary or satiate the listener, as he plods in his garden, or broods over a book. And even when the strong clear voice breaks off in a screech or a gasping squawk, somehow it does not offend. The passion is so sincere, so inevitable; the flow of sound is so wild and free and unrestrained—it carries you on with it in sheer fellowship of joy. It is romance and prophecy in one. The good that is now, and the new life that is pushing upwards in the sod and breaking forth in the buds and stirring in a thousand half-awakened flowers and sap-filling trees, and all the colour and glamour of days to be, find voice in that impetuous utterance. While he is singing we feel afresh the wonder and the wealth of common things; our own youth comes back to us—if we have ever lost it—as that singer makes us hear the footsteps of one more Spring and one more Summer and one more Autumn, hastening on their way. Listening to him, the lovely old myth revives in memory, and we know that in the fields of Enna, once more Demeter is lingering, wistful and expectant; the wheels of Pluto's chariot rumble underground; the earth will open and Persephone leap to the arms of her mother; hand in hand they will go about the world; flowers will spring up where their steps have pressed the soil; the corn and the vine will prosper again under Italian and English skies.

Yes, he makes us rejoice, and he bids

us hope—this bird of the lengthening days; and hardly can the dullest or the saddest resist or refuse his appeal.

His Island voice then shall you hear,
Nor ever after separate
From such a twilight of the year
Advancing to the vernal gate.

He sings me out of winter's throat,
The young time with the life ahead;
And my young time his leaping note
Recalls to spirit-mirth from dead.

Through the woods and lanes, and over the fields and gardens of England—even, perhaps, in open spaces of her cities, the poem of this great singer of the early days of March wanders free, uncaptured, formless—a spirit or a vision, waiting to be embodied. Will not someone seize it and make it ours, in a word-music that throbs with the passion of the bird and the life of the heart of the man?

W. J. J.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

THE CITY COMPANIES AND THEIR FUNDS.

SIR,—In your issue a few weeks ago some comments were made under the heading "The Social Movement," with the sub-title "London and its Government," which, to put it mildly, are misstatements of facts.

Your reviewer says the City of London has set its face against reform, and that the City Livery Companies are the most flagrant examples; and that not more than half a dozen have any active association with the craft for which they were founded.

I have some personal knowledge of the City Companies, and assert that there are at least 24 that are actively engaged in cultivating their trade, as far as their funds will permit, and a large number have no funds to enable them to carry on any work at all.

How Mr. Harris can assert, and your reviewer endorse, the statement: "The property of the Companies really belongs to the citizens of London, and its disbursement should be under the control of the elected representatives of the people," I fail to understand, as large sums are paid by the members for the privilege of joining the Companies, which, therefore, are corporate funds and in no sense trust funds. As regards the "trust funds," I affirm the income derived from these, in many instances, does not anything like pay the expenses, the deficiency being found from the private corporate funds. Where would some of the hospitals and large schools be without the generous contributions given by the City Companies?

Again, it is said, "The banquets and social functions are of doubtful public

utility." If this be so, how is it that the City Companies are appealed to from time to time to entertain foreign and other delegates who come to London to discuss subjects of public interest? Consider the good work done by the Mercers, Haberdashers, and Grocers in the schools they support; the Fishmongers, in looking after the fish that is brought into the Port of London, which costs them some thousands a year. The Carpenters, in conjunction with five other Companies, run a technical school every evening, which anyone can inspect on application to the clerk, besides assisting in the education at the Universities and the City of Guilds' Institute.—Yours, &c.,

PERCY PRESTON.

London, March 17, 1913.

THE GEORGE JUNIOR REPUBLIC.

SIR,—In your notice of the Rev. F. Hankinson's lecture on "The George Junior Republic," it is stated that boys and girls are equal in every respect. In an article on the subject in *The World's Work* it is said that the girls were somewhat the drudges of the community, and had had to strike for votes! One hopes this is not true, but I was sorry to see that in the start in England on something the same lines girls have been excluded altogether.—Yours, &c.,

M. THOMAS.

Drayton Lodge, Durdham Park,
Bristol, March 17, 1913.

BOOKS AND REVIEWS.

THE FAMILY IDEAL.

Ethics and the Family. By W. F. Lofthouse. London: Hodder & Stoughton. 7s. 6d. net.

It is most pleasing to find a writer who is not afraid of the recent tendencies in social legislation which have been thought to interfere too much with family life, and who at the same time finds in the family the great hope of the future and the anchor of all social well-being. A balanced and moderate position of this kind is not, perhaps, one that is likely to strike the public imagination. Repeated batterings from alarmist Eugenists have at last reduced our nerves to a state of irresponsiveness, and scares about degeneracy are less easy to raise. Still the old easy security which treated "the Home" along with "the Bible" as a last refuge of the stolid British virtues and the ultimate term in social speculation, has now to be qualified by considerations drawn from evolution, heredity, economics, and other regions of thought formerly little regarded. Both the Bible and the Home will remain, we may be sure, but room is now cleared for a view like that of Professor Lofthouse, of Handsworth. It is a recommendation in such a view that it is not propounded by an expert in any one of the contributory sciences

that supply the data for dealing with such problems as those of the feeble-minded. In the final resort this and all other problems affecting the family must be settled, not by the economist as such, or the educationist as such, or the eugenist as such, but by the general mind of the community; and that means that wider human ideals than are likely to be valued by specialists with a piping hot theory must be expressed by men of large culture and knowledge who have a strong sense of the moral heritage of human society. It is fatally easy for writers (especially if their words have the backing of high University prestige) to create an atmosphere of distrust in all remedial progress and legislation, and to sow doubts which affect the humanitarian effort to help the weaker members of society on account of some supposed defiance of "laws" of natural selection and necessary elimination of the unfit. In opposition to all this kind of reactionary pessimism, veiling itself under the name of science, Professor Lofthouse, like Professor L. T. Hobhouse, shows that the chief element in all these problems (marriage, health, racial poisons, industrial conditions, &c.) is that which is open to human treatment and amelioration, namely, environment. And this depends ultimately upon the persistence of the moral ideal which the family through all its history and changing evolution has embodied.

THE TIMES AND THE TEACHING OF JESUS THE CHRIST. By the Author of "The Great Law." London: Longmans, Green & Co. 12s. 6d. net.

THIS rather large book (of over 450 pages) belongs to a class that has grown in recent years. Of a certain theosophic cast, and dealing with questions such as that of reincarnation, it attempts to bring Christian origins into line with the supposed "mysteries of all religions" as taught throughout the ages by an "Inner School." Thus the life-record of the Gospels is not merely a historical account of Jesus, but "a drama in brief, representing the progress of the Initiate through its various stages, from the grade of a neophyte to that of an Adept." The book is largely made up of quotations from writers like F. W. H. Myers, G. S. Mead, K. C. Anderson, Sir Oliver Lodge, Rudolf Steiner, and from ancient writers; and in this way presents a useful collection representative of a certain point of view.

IN good time for the forthcoming British-American Peace Centenary celebrations it is interesting to hear that a volume is shortly to appear from the pen of Mr. H. S. Perris, the secretary of the British Committee, tracing the development of British pacification from the earliest times, and concluding with a sketch of Anglo-American relations down to the present date. The volume is to be entitled "Pax Britannica: A Study of the History of British Pacification," and will be published by Messrs. Sidgwick & Jackson.

PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK:—The Book of Job: James Strahan, M.A. 7s. 6d. net.
MESSRS. DENT & SONS:—The Mystic Way: Evelyn Underhill. 12s. 6d. net.
MESSRS. HODDER & STOUGHTON:—Poison Island: by "Q." 7d. net. In Wolf's Clothing: Charles Garvice. 7d. net. Just a Girl: Charles Garvice. 7d. net. The Confounding of Camelia: Anne Douglas Sedgwick. 7d. net.
MESSRS. MACMILLAN & Co.:—Repton School Sermons: William Temple. 3s. 6d. net. An Introduction to Metaphysics: Henri Bergson. 2s. net. Development and Purpose: L. T. Hobhouse. 10s. net.
MESSRS. WILLIAMS & NORRIS:—A New Philosophy, Henri Bergson: Edouard Le Roy. 5s. net. Education and Ethics: Emile Boutroux. 5s. net.

MISCELLANEOUS.

"The Queen" Newspaper Book of Travel, International Theosophical Chronicle.

FOR THE CHILDREN.

JOHN.

He did look a bit funny—John did—as he stood waiting for Charles Black, the gardener, to read the letter. The bottoms of his trousers were turned up. He had a far-away stare in his eyes. On his head, tipped backwards, was an old-fashioned hat of hairy beaver. He had brought a letter of introduction to Black, the gardener at a mansion at Whitehouse, in Aberdeenshire. In this letter, the writer said that Mr. Black would be pleased to know John Duncan, because John was very fond of plants, and, though he was a weaver by trade, he gave his leisure hours to the study of botany in woods, fields, meadows, forests, wildernesses.

John was like the great Swedish botanist, Linnæus. While other men talked of money, or beer, or fighting, it was his joy to wander in the open air, and to gather plants, and to talk of the wonders of the hedge and bank.

I know a bank where the wild thyme
blows,
Where oxlips and the nodding violet
grows,
Quite over-canopied with luscious
woodbine,
With sweet musk-roses, and with
eglantine.

"He looks a queer customer for studying plants," thought Black, as he glanced from the letter to the beaver-hatted John.

Men were busy at work on the beds and in the glass-houses of the large garden. They seemed far more likely to understand and take an interest in plants.

However, Charles Black, the young gardener, and John Duncan, the young weaver, soon became friends.

Oft did they rove in the Vale of Alford in search of precious things that were there for all men to see and to enjoy; for there is no price set on the oxlip or the woodbine when lovers of Nature go out "with pure minds and humble hearts" to find beauty and delight. For years the two friends would tramp the country, with eyes keen to detect plants unknown before.

"John, see!"

"Charles, just look!"

So they spoke one with the other in the comradeship of science.

Sometimes they would leave White-house ere the dawn shone, and they would do business with leaf and flower and seed, and be back before the housekeeper at the mansion was up. They had walked ten miles. And once they rose at four in the morning, and took with them bread and cheese and a flask of milk, prepared to stay out the whole day. They journeyed round about, a distance of thirty miles, and came home laden with treasures of strange stalks and berries and roots, all new; that is to say, not described in books.

So it was their task to describe them. They would keep the specimens dry till the long evenings and nights of winter arrived. They would sit by the kitchen fire hour after hour, examining the plants, and deciding to what Class in the kingdom of plants each specimen belonged. Hour after hour they toiled, not speaking a word, and yet their hearts beat together in friendship. Here, indeed, is the royal sort of friendship, when minds are together bent upon the same interesting things, and the eyes are looking with joy at the same fine objects.

"I will walk home with you," said Charles sometimes as they returned to the village; and he went as far as the little cottage, where, during the day, John Duncan plied his loom.

"I will walk back with you," then said John to Charles.

And so they passed backwards and forwards, loth to leave off chatting of the glories of tree and weed and blossom. Thus they taught each other. "As iron sharpeneth iron, so doth a man the countenance of his friend."

"John," said Charles, "here is a good fine plant."

He held it up with pride. He had got it, he said, from the banks of the Loch of Skene.

John had no such specimens. He sat with solemn gaze, brooding. Presently he rose and bade good-night.

Next morning he met Charles Black, and he held aloft another sample of the coveted plant from the Loch of Skene. He had travelled on foot thirty miles in the night and dawn. He would not be out-classed by his dearest friend! Such were the jolly battles of the companions of the field. Such were the happy competitions, in which each gained the prize!

They heard that an innkeeper had a copy of a work they much wanted to consult, namely, Hooker's *Botany*, in two volumes. The innkeeper's son used to read the books, but he was now dead. So they visited the inn, bought some gin which they did not want (not gin, but eglantine!), and then they asked if they might have a peep at the book, and they leaned over its pages and its pictures together. The innkeeper's son would have been pleased if he could have watched them.

Charles Black went to another part of Scotland, and the friends did not meet; but they wrote letters to each other for thirty years, until John's death in 1881.

Before he died, John, the weaver, gave his collection of 750 species of plants to

the University of Aberdeen. If ever you or I go to Aberdeen, let us visit that museum and salute the name of Duncan.

He lay dead in the modest house where he—brave son of Scotland—had woven so many yards of useful cloth. And his neighbours came to make his couch beautiful with treasures of the hillside and the mead; and these are the ornaments which they lovingly gave to Honesty and Simplicity:—

On his breast, a specimen of *Linnæa borealis*; for John revered the name of Linnæus, the master of plant-lore.

Next to this was a winter-green plant, which is very seldom seen, for John persevered in the quest of things that were rare.

At his head, faded rose-leaves, in token of the life that had waned.

On one side, a monkey-flower fetched from a distance, for John never grudged a long walk in the search for knowledge.

In his right hand, a bunch of water-cress. Nothing could be simpler, and John's life had been simple and manly.

At his feet, a branch of spurge laurel, with green leaves and scarlet berries, as an emblem of the loveliness of nature.

He lay in peace on a bed of sweet-scented peppermint culled from the rippling brook.

Now this sweet-scented peppermint told the message of his fair and honourable life. Death leaves untouched the good things done.

Only the actions of the just

Smell sweet, and blossom in the dust.

F. J. GOULD.

[These particulars are drawn and adapted from William Jolly's *Life of John Duncan*—an admirable memoir.]

MEMORIAL NOTICE.

PASTOR JATHO.

It is with deep regret that we have to announce the death of Pastor Karl Jatho, which took place on March 11 at Cologne after an illness of five weeks from blood-poisoning. He was born on September 25, 1851, in Cassel, where his father was a Lutheran minister. His college days were spent at the Universities of Marburg and Leipsic. After a period of school teaching at Aachen he was appointed in 1876 to the pastorate of the German Protestant Church in Bucharest. In 1884 he removed to Boppard on the Rhine, where he remained till 1891, when he was transferred to Cologne. It was in Cologne that he first made a reputation for himself as a powerful preacher. He drew large congregations, and his name became widely known throughout the Rhine provinces for the earnestness and success of his religious work. He never made any claim to distinction as a scholar or thinker, and it was by a strange irony of fate that he became the central figure of one of the most widely-discussed heresy trials which has taken place in Germany in recent times.

The orthodox attacked him on the ground of his spiritual monism, and various public utterances which they felt to be inconsistent with the fundamental doctrines of the Lutheran Church. His friends defended him, not so much on account of his theological opinions as for his work's sake; for he had won all their hearts by the deep sincerity of his teaching and his devoted service of the suffering and the poor. A man of ardent and joyous faith in things that are noble and pure, he had none of the stubborn hardness of the born fighter. Those who knew him best were impressed chiefly by his sympathy and human tenderness, and his conciliatory attitude when no question of vital principle was involved; but on matters of personal conviction and intellectual sincerity he could be as adamant. Many people who had no particular liking for his opinions felt that the punishment of deprivation meted out to him was intolerably severe. The majority of his large congregation agreed to stand by him, and met for worship in a public hall, though at his own earnest desire there was no formal secession from the Church. It is to be feared, now that the personal influence which held it together has been withdrawn, that this liberal movement may collapse, for it was based far more upon personal loyalty than agreement in opinion. The name of Pastor Jatho will long be held in honour for the courage with which he met persecution for conscience sake, and still more for the rich fruitfulness of his work as a minister of Christ.

MEETINGS AND GENERAL NEWS.

THE HIGHER NATURALISM.

DR. MOFFATT'S LINDSEY HALL LECTURE.

THE last of the Lindsey Hall Lectures for the present season was given on March 13, by Dr. J. Moffatt, whose subject was "The Higher Naturalism." The "higher naturalism," he explained, was the conception of life and the world which is usually described as ethical idealism, but it is ethical idealism with a special emphasis on Nature, and also it is voiced for the most part by those who are neither physicists nor professional philosophers with a metaphysic. "Idealism," said Dr. Moffatt, "is apt to suggest a contrast to realism, and realism of some sort is in the blood of the higher naturalism. Lucretius represents an early phase of it. Goethe made another current of it flow through the minds of men who had never heard of Spinoza; and in our own day George Meredith has offered an interpretation of Nature which is indebted partly to Goethe, partly to the later tendencies of the evolutionary theory in natural science. Nature, or Earth, in this connection, is a synonym for the cosmic process or the Universe, and it is needless to add that it means much more than scenery."

"It is important to bear in mind the significance of Goethe for this movement. You have only to read Goethe, for instance, to understand the meaning of the 'higher' as opposed to the 'lower' naturalism. 'Lower' naturalism may mean two things, and neither appealed to Goethe. He had no patience with the mechanical view of the universe, the attempt to explain the highest in terms of the lower or the lowest. Again, and this is even more important for our present purpose, he refuses to understand the life of Nature as a surrender to appetite and impulse. Neither on the scientific nor on the ethical side did ordinary naturalism appeal to Goethe; in theory, if not in practice, he was against the realists who worshipped the trinity of Touch, Taste, and See. By claiming him as the originator of the Higher Naturalism for us moderns, I mean that he persistently interpreted the universe in the light of the moral instincts as a sphere for the development of the higher self, not at the expense, but by means of the natural powers and functions. Between Goethe and a man like Meredith, Darwin came, and this explains much of the difference between the two writers as exponents of the higher naturalism. Meredith also finds in Nature the opportunity and justification of human capacity and destiny; he, too, repudiates any religion or philosophy which attempts to satisfy life by dainty extracts from the book of Nature; he will have nothing to do with an easy surrender to instinct and impulse, but he will have, on the other hand, as little to do with any nervous ascetic hesitation in recognising the relation of man to the natural order. One of Goethe's services to religion was that he forced men to see that the real must be connected somehow with their idea of God, as well as of the good. One of Meredith's aims was not only to re-state this in terms of scientific evolution, but to brace men by what we may call a fighting philosophy of naturalism, a philosophy which reiterated in simpler and more incisive terms the principles of the second part of 'Faust,' that the order of nature is essentially an order of co-operation and service which demands from the individual resolute unselfishness if he is to develop normally and happily. In Meredith the higher naturalism acquires a glow and energy of the spring which we often miss in the calm autumnal pages of Goethe. This is what helps to make the English author more congenial to those who have behind them the Darwinian conception of the universe, and on that account I prefer to take Meredith as the exponent of the higher naturalism in its most attractive modern form, which presupposes the validity of the moral order and inculcates a vital faith in human nature. In one sense it combines the ethics of George Eliot with the ethical idealism which Martineau did so much to vindicate in the last century, though, strictly speaking, it is not so religious as either."

Dr. Moffatt proceeded to give an instructive and detailed analysis of Meredith's philosophy, which, he said, seemed to find no use for God, although he speaks sometimes of nature leading up to God, and which seems to leave no room for any divine power or purpose in the universe

such as is postulated by the theist or the Christian.

This love of Earth reveals
A soul beside our own to quicken, quell,
Irradiate, and thro' ruinous floods
uplift,

but there is no other revelation possible or desirable. The soul of the world is a natural order which is neither incalculable nor indifferent, but kin and kind to man for all its sternness, and capable of exciting an emotion which exalts Nature herself to theistic functions. His horror of individualism, however, has betrayed him into an undue disparagement of personality, and when he comes to the religious belief in immortality he hardly advances beyond George Eliot, and is quite out of touch with a contemporary like Frederick Myers. There is no attempt made to consider the possibility that the hope of personal immortality may be something nobler than a more or less thinly veiled form of selfishness, or a mere thirst of the lower self for preservation and survival. This is the more remarkable as few modern writers have vindicated so magnificently the right of man to live his life. Probably the explanation of this paradox is the lack of any conception of an end. If there is no purpose to be deciphered from what we can read of Nature's doings, then human life may be intense for the individual, but it is only transient. Meredith's real difficulties with immortality were twofold. He felt, as many people must have felt, the difficulty of believing sometimes in the unity and continuity of personality. "Which personality is it that endures? I have been this and this and this. I was one man in youth and another man in middle life. Which is it that is immortal?" Then he always suspected a selfish motive in the conception of immortality. When Frank Harris quoted to him Edgar's lines in "Lear,"

Men must endure
Their going hence, even as their coming
hither.
Ripeness is all,

he replied, "For the individual that is true enough; but Nature makes of one man's ripeness the springboard to leap higher. Don't forget that." Yes, but to leap where? What does "higher" mean? This recurring difficulty of the end is evaded ingeniously by Meredith, who is not troubled by the question, and thinks it is absurd. In this sense Meredith, who does not expect any higher type or form of Superman, differs from Nietzsche, who also brusquely rules out all motives derived from a belief in immortality, but loves those who "sacrifice themselves in order that earth may some day belong to the Ueber-Mensch." "Spirit," writes the poet, "raves not for a goal," nor does the spirit of man want any anthropomorphic gods. Now, if the spirit of man raves or craves for anything it is surely a goal, and here the religion of the higher naturalism has to encounter the heavy artillery of the philosophers before it rides through the infantry of the saints. The fact is, Meredith was so absorbed in the task of promoting clean, brave, unselfish living in the present ring of light available for men, that he deemed it a waste

of time and tissue to peer into the shadows of the surrounding forest. All such inquiries, philosophical and religious, appeared to him unsettling and even cowardly. The ethical fruits of this naturalism are beyond praise, but the roots of it are another matter, and our appreciation of its stimulus ought not to blind us to the need of examining its basis.

Dr. Moffatt pointed out that, in the first place, it is a dubious or at any rate a disputed point in modern biology whether acquired characters are transmitted, and if the Spencerian view that they are, which was Meredith's view, cannot be assumed to-day as an axiom of evolution, what becomes of Meredith's particular deductions? A second criticism is suggested by the reading of Nature which yields the moral instincts and ideals essential to the higher naturalism, and demands no other revelation for man. Let him trust Nature though she slay him. It may be argued that this, like Huxley's belief in "the absolute justice of things," is as much an act of faith ultimately as the theistic or Christian faith in providence. It is not the only reading of Nature even on the scientific plane. There are no votes of confidence from the opposition, and the later Huxley, in his Romanes lecture, frankly told his audience that she was the tenacious and powerful enemy of man's ethical interests, and that, so far from yielding to the cosmic process man must resist it, pitting himself in a splendid forlorn struggle against Nature. This represents a view of the universe with which naturalism has to reckon, and if it is even substantially true, what about Meredith's superb faith in Nature? It is open to anyone to plead that this ethical vitality of Meredith involves an act of faith which implicitly transcends the range of actual experience, that it is the heroic deduction of a keen, clear spirit reasoning from the inner virtue of its own faculties and aspirations to the world without, and that thereby it violates the writer's very principle that man must read Nature instead of reading between the lines. In a word, this higher naturalism with its fine ethical code is temperamental rather than logically justified. Has it any independent criterion? Why is it any more true to Nature than, say, Thomas Hardy's pessimistic outlook, or than the allied view from which Huxley and Nietzsche drew such opposite conclusions? And further, if experience has to be supplemented or transcended by sheer intuition in order to get a true conception of Nature, it is inconsistent to deny the right of the theist or Christian to make his appeal to an experience which he claims is supra-natural. If acts of faith are going, how can you *a priori* rule out any one of them as a mere lust for legends and fairy-tales? Must it not be allowed to take its chance with the others?

Finally, the inadequacy of this naturalistic ethic as a religion must be pointed out. There is something in Father Tyrrell's saying that "the faith that somehow or other Goodness matters absolutely and eternally is a blind faith that must either stumble or open its eyes on God's face." In the case of Meredith's ethic the content is so rich that it draws attention to the elements in which, from a religious standard, it is comparatively poor, or, at least,

implies more than it acknowledges. There are several indications that the writer occasionally allowed for what his rigid theory of Nature ruled out, and that he was not puzzled by Christianity as Goethe was, nor exasperated by it like Nietzsche. He seemed to pass it by as dynamically infirm, as belonging to the ambulance rather than to the real fighting line of life—not altogether, perhaps, without some justification. He felt he got enough religion out of Nature, but she provided him with a tonic rather than with the bread of life. The ethical consciousness for which he finds an adequate and complete basis in Nature embraces data much wider than his induction. All the strong religions of the world reckon with the moral facts of sin and repentance, for example, and I hope we have not fallen upon a generation which has forgotten Martineau's analysis of the moral consciousness in this connection with its equal demand for goodness and causality in God. These facts are allied to the conceptions of personality and immortality which are ruled out of Meredith's theory of Nature, but they are not to be put aside as amiable weaknesses or as morbid phenomena. They are as real as the cosmic emotion stirred by Nature. They are bound up too intimately with the pain which is one great condition of all progress, and their omission is a note of imperfection which is more significant in the higher Naturalism of Meredith, of course, than in that of Nietzsche. I recall an ironical remark of Anatole France, speaking of Augustine's Confessions:—"Augustine," says the French critic, "hates his sins, and it is only those that still love their faults who make delightful confessions. Augustine repents, and nothing spoils confession like repentance." Well, nothing spoils the higher naturalism like repentance.

THE ARCHIBALD SYSTEM.

SERVICE AT BELL-STREET MISSION.

THOSE who accepted the invitation to attend a service for children at Bell-street Mission, Edgware-road, on March 17, had the privilege of taking part in an interesting experiment which had been arranged by Miss Anthony, who is organising a primary department in the Sunday school in accordance with the Archibald system. The service, which was conducted by Miss Anthony, was on exactly the same lines as those adopted by her Sunday by Sunday, and all present were requested to join in it as reverently and sympathetically as possible without feeling that they were assisting at a mere demonstration. Her own earnestness, and the simple but effective manner in which she held the interest of the children struck the right note throughout, and the little ones, whose ages ranged from four to nine, no less than their young teachers, seemed to be entirely unconscious of the presence of the visitors who were watching their actions. The service was one of Thanksgiving, and the children were reminded constantly of the wonders of the dawning spring as their attention was drawn to the daffodils, primroses, coltsfoot, branches of horse-chestnut with half-opened buds, and a mass of yellow gorse

arranged on a table in front of them. Thanks were offered for all the everyday joys of life, for the addition of another baby to the Cradle-roll, for happy birthdays and loving friends, for the beauties of nature and the opportunities of helping others which come even to the little child. The simple talks, brief prayers, and songs, in which the teacher constantly sought to draw out the religious instinct which she believes may be quickened even in the youngest minds, followed each other quite naturally as if arising out of the impulse of the moment. The chief object of those who follow the Archibald system is to work upon the child's intelligence at his own level from the very beginning, by methods which involve definite training, a knowledge of child psychology and suggestibility, and, we would add, the religious idealism and personal devotion which can alone make this or any other method of Sunday-school teaching a success. At a given time the teachers gathered little groups about them (not more than four in each case) and explained the story of the ten lepers in accordance with the instructions they had themselves received in the training-class. Later on the children were asked to make sand-pictures in wooden trays supplied for the purpose, and the service concluded with a brief talk on the story they had just heard, illustrated by a large picture displayed on the easel. Miss Anthony gave an interesting explanation of her methods after the children had been dismissed, and pleaded for more helpers in an undertaking which has opened up wonderful possibilities of saving the little ones from the influences of street life. The Archibald system is destined, in her opinion, not only to revolutionise the Sunday school, but to raise it in importance above the day school as an educative force. The Rev. H. Gow expressed the warm appreciation with which all present had listened to her remarks. He believed that the time had come when the Sunday school must adopt entirely new methods, or cease to hold its own with the day schools which had gradually made its earlier activities unnecessary, and they must all have felt the religious value, for the teachers no less than for the children, of the beautiful and touching service in which they had just taken part.

THE CONFERENCE OF SOCIAL SERVICE UNIONS.

UNITED SUMMER SCHOOL.

It has been arranged that the second Summer School under the auspices of the Inter-Denominational Conference of Social Service Unions shall be held at "The Hayes," Swanwick, Derbyshire, from June 28 to July 5, and a draft programme has just been issued. The school will open on Saturday evening at 7 o'clock, when an address will be given by Professor E. J. Urwick on "The Standard of Life," and Mrs. Creighton will take the chair. The only united meeting of the school on Sunday will be held in the afternoon at three o'clock, when the Right Rev. the Lord Bishop of Oxford, Chairman of the Inter-Denominational Conference, and

the Rev. J. M. Lloyd Thomas, will give addresses. The discussions throughout the week will deal with "The Industrial Unrest and the Living Wage," and among those who have promised to take part are the Rev. A. J. Carlyle, Professor L. T. Hobhouse, Principal Carpenter, the Rev. P. H. Wicksteed, the Bishop of Hull, the Rev. F. B. Meyer, the Right Hon. W. Pember Reeves, Lady Spicer, Canon Scott Holland, and Monsignor Parkinson.

The inclusive charge is 6s. per day or 37s. 6d. for a week. The railway companies have agreed to issue cheap tickets at a fare and a third for the return journey. Copies of the programme can be obtained from the secretaries of the various denominational unions, or direct from the hon. secretary of the Summer School Committee, Miss Lucy Gardner, St. Catherine's-hill, Tadworth, Epsom, Surrey, to whom all applications for membership, accompanied by a booking fee of 5s., must be sent.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

THE Quarterly Meeting of the Council of the British and Foreign Unitarian Association was held on Monday, March 17, Mr. Charles Hawksley, President, in the chair. There were present the treasurer, Mr. H. Chatfield Clarke, Mr. Percy Preston, chairman of committee; Miss E. Sharpe, Miss Burkitt (Hove), Miss Tayler, and Miss Herford; Messrs. C. F. Pearson, J. Sudbury, Ion Pritchard, F. W. Turner, and the Revs. Dr. Cressey, Dr. C. Greaves, W. Wooding, J. A. Pearson, W. W. C. Pope, A. R. Andreae, R. Davis, W. G. Tarrant, H. S. Tayler, F. Summers, T. P. Spedding, and W. Copeland Bowie (secretary). The report of the executive committee, from which we take the following extracts, was presented by the Secretary, and adopted.

REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee of the Association have held five monthly meetings since the Council last met. The work done is briefly summarised in the report, in which, however, no account is taken of the large and varied correspondence which occupies so much time day after day.

Home Missionary Work.

The grants in aid of the salaries of ministers and the expenses of supplies at places where there is no settled minister for the year ending March 31, 1914, were voted last Wednesday, to the following places:—Ansdell, Ashton, Barnard Castle, Bedfield, Billingshurst, Birmingham, Moseley, Blackburn, Blackpool (South Shore), Bolton-on-Dearne, Boston, Bournemouth, Bradford (Broadway-avenue), Cambridge, Clydach Vale, Coalville, Congleton, Crediton, Crewe, Crewkerne, Gainsborough, Garston, Huddersfield, Ilford, Ilkeston, Loughborough. London: Acton, Forest Gate, Kentish Town, Lewisham, Mansford-street, Peckham, Stratford, Walthamstow, Woolwich, Lydgate. Manchester: Chorlton, Pendleton, Upper Brook-street. Middleton, Marple, Mexborough, Nelson, Newport (Mon.),

Nottage, Nottingham (Christ Church), Panteg, Penrhiw, Pentre, Pontypridd, Portsmouth, Ringwood, Southampton Stockton, St. Helens, Sychbant, Torquay, Tunbridge Wells, West Kirby, Wolverhampton, Yarmouth. District Ministers: London District Unitarian Society, Western Union, Sheffield District Association.

The total amount of the above list for the year is £1,450. The Committee hope that the Managers of the Sustentation Fund will soon be in a position to take over all the old-established congregations on the list—such of them as can satisfy the reasonable conditions which are sure to be imposed. Congregations which fail to give evidence of active life, and an eager desire to render financial support according to their ability are hardly likely to obtain assistance from the Sustentation Fund any more than from the Association.

Publications.

Of forthcoming publications, "The Secret of Righteousness," a small volume by the Rev. W. Wooding, and "Unitarian Martyrs," a series of brief biographies, by the Rev. A. W. Fox, will be issued within the next few months. The Committee have at present under consideration the preparation of a series of new handbooks of religion, representative of what may be termed "Modern Unitarianism." The publication of these handbooks will it is hoped prove another fitting commemoration of the Centenary of the Passing of the Trinity Act.

From October 1, 1912, to February 28, 1913, 1,012 books were granted in response to personal application, to the value of £64. It is now customary for a grant of books to be made to our own ministers on their settlement with congregations. During the same period, 22,503 tracts and leaflets were distributed among congregations, postal missions, and individuals, to the value of £53.

Colonial and Foreign Work.

A summary of the work of the Colonial and Foreign Branch will appear in our next issue.

Finance.

The receipts for the year ending December 31, 1912, were as follows:—Subscriptions, £2,500; collections, £642; investments, £1,454; Book Room sales, £667; Van Mission, £671; special income, £65. The expenditure:—Home Missionary work, £2,164; Colonial and Foreign, £825; book and tract grants, £333; Van Mission, £835; Book Department, £840; reports and anniversary expenses, £94; salaries and wages, £827; maintenance and other expenses, £222.

The Committee view the financial future of the Association with some anxiety. Several loyal and generous supporters of the Association have died recently, and the income from subscriptions has of late shown a large shrinkage. The Missionary Agent, the Rev. T. P. Spedding, is at present employing some time, during which he is not engaged in visiting churches, delivering lectures and attending meetings, in efforts to secure new and increased subscriptions in support of the work of the Association.

Deceased Members.

The death of Mr. Frederick Nettlefold is a great loss to the Association. He was for more years than any of the present Committee can recall a loyal and generous supporter of its varied work. For many years he served on the Committee, and he occupied the honoured office of President. Gratitude for his long and useful life is the feeling uppermost in the hearts of those who knew him; and in expressing sympathy with his sons and daughters in the loss which they have sustained, the Committee would rejoice with them that a life so noble and worthy has been given to the world.

Mr. W. J. Hands, of Oxton, Birkenhead, was for many years a member of the Council, and he followed with close and sympathetic interest the work of the Association at home and abroad.

Mr. I. S. Lister was for several years regular in his attendance at the meetings of the Council, and at most Unitarian gatherings. He was genuinely interested in the denomination, and particularly in the Blackfriars Mission, and the London District Unitarian Society. To his surviving sister the sincere sympathy of the Council is extended.

Mr. Frank Preston was a comparatively young man, but he had given readily of his thought and time to the denomination and rendered invaluable service as secretary of the Sustentation Fund. To the widow and family of Mr. Hands, and of Mr. Preston, the members of the Council will desire to convey their sincere sympathy.

The death of the Rev. Robert Collyer, of New York, has removed from our religious community a delightful and noble presence, familiar to Unitarians on both sides of the Atlantic. For many years he had been an honoured and respected correspondent of the Association; and his memory will be cherished by all who remember him.

Pastor Jatho, of Cologne, a fearless champion of religious liberty, whose candour and courage called forth the admiration of thousands of his fellow countrymen in Germany, has died in hospital, as the result of an accident; and it is fitting that the Council should pass a vote of sympathy with his family and friends, and of appreciation of the labours of an able and earnest minister of religion, whose life was devoted to good works.

In moving the adoption of the report reference was made by the President in feeling terms to the loss which the Association has sustained in the death of Mr. Frederick Nettlefold (Past President), Mr. W. J. Hands, Mr. Frank Preston, and Mr. Isaac Solly Lister. Sympathy was also extended to the American Unitarian Society on the death of Dr. Collyer, and to the friends of the liberal religious movement in Cologne which has suffered by the death of Pastor Jatho. Special references were made by Dr. Cressey, Mr. J. Pearson, and Mr. Ion Pritchard to the work of Mr. Nettlefold, the latter recalling his long connection with the Sunday School Association for 33 years. Resolutions of sympathy with the families of the deceased were passed, all present standing.

The Rev. W. Copeland Bowie (Secretary) then read a letter which had been received from the Bishop of London, through his chaplain, to whom he had written on the subject of his recent remarks about the cold and paralysing effect of Unitarian theology at a Lenten service in the West End. Mr. Bowie enclosed in his letter a copy of a sermon by the Rev. W. G. Tarrant dealing with the Bishop's criticism. The reply received is as follows:—

London House,
32, St. James's-square.

DEAR SIR,—The Bishop of London desires me to thank you for your letter, and to say that he appreciates the spirit in which you have written. He will read with great care the address which you have sent.

The Bishop wishes me to point out that if you will carefully read his sermon you will notice that it was the Doctrine only of Unitarianism to which he referred, and which he declared to be from his point of view so uninspiring.

He did not mean to imply that Unitarians as individuals were "cold." On the contrary, he is sure that there are many whose lives are an example to men.

The Bishop will take an opportunity before his Mission is over of saying some words publicly which will remove any sore feeling which the sentence in question may have caused.

There is nothing that would cause him more distress than to feel that he had unintentionally hurt anyone's feelings.—Yours very truly,

GUY NORMAN SMITH,
Chaplain.

March 14, 1913.

A further remark had also been made by the Bishop with respect to the lack of support for Unitarianism found among the working-classes which must also be regarded as misleading, and Mr. Bowie had again written a letter pointing out the real facts, but there had not yet been time for a reply to reach him. The Rev. W. G. Tarrant said it had been a revelation to him to find how much interest had been awakened among Unitarians by the Bishop's remarks, and if good was to come out of it he could almost wish that more evils of this kind might take place. The Rev. W. W. Chynoweth Pope, Mr. Preston, and the Rev. J. A. Pearson added a few words on the subject.

A memorandum was submitted on behalf of the Southern Unitarian Association relating to the lack of business-like methods in the financial arrangements of the grant-aided churches by the Rev. R. A. Andreae. The following resolution was adopted:—"That the Committee of the British and Foreign Unitarian Association be asked to avail themselves of the opportunity offered by reason of the new Fund to consult with the managers of the Sustentation Fund and other grant-making bodies with a view to introducing some measure of reform in the financial arrangements of grant-aided churches."

Mr. Bowie announced that the Anniversary Meetings would take place at Whit-week, the religious service being held on Tuesday, May 13, at Rosslyn Hill Chapel; preacher, the Rev. J. H. Weatherall, M.A. (Bolton). The Essex Hall Lecture will be given on Wednesday by the Rev. Alexan-

der Gordon, M.A., on "Heresy, its ancient wrongs and modern rights, in these kingdoms." A public meeting will be held in the evening, at which addresses will be given by Dr. J. E. Odgers, of Oxford, and Mr. Sydney Jones, of Liverpool.

MANCHESTER DISTRICT ASSOCIATION OF PRESBYTERIAN AND UNITARIAN CHURCHES. ANNUAL MEETING.

THE annual meeting of the above Association took place on Saturday last. There was a service in Cross-street Chapel at 3.30 p.m., conducted by the Rev. Joseph Wood, who preached an inspiring sermon on "The Romance of Religion."

The evening meeting was held at the Memorial Hall, Mr. George H. Leigh, the President, taking the chair at 6 o'clock.

The President, in his opening remarks, referred to the ministerial changes during the year, through death and removal, and extended a welcome to ministers newly settled in the district. He also paid a cordial tribute to the support received by the Association from the Unitarian Home Missionary College through the Principal, Dr. Mellone, and the Rev. H. McLachlan. The success of church life depended on an earnest and efficient ministry, and he was happy to think that the Home Missionary College was never in a better position than at the present time.

The Rev. Joseph Wood was the first speaker, and observed that it had been said that the noblest of institutions was the Christian Church, and the noblest vocation the Christian Ministry. He agreed. But there were discouragements. They were all passing through a trying condition of things, but they were going to pass not only through it, but out of it. The conditions were temporary, yet they must be faced. It had been said that diminution in church attendance might be a good thing if it meant an intenser life in those that remained. But it might not mean that. He himself did not despise numbers. He would rather preach to 400 than to 40. He very much deprecated, however, the numbering of people as a sign and test of vitality. The Master never sought the crowd, the crowd sought him. And when they came he had compassion on them and ministered to them in every way. But to whom did he give his great germinal thoughts? To the small company of his disciples. And when he had finished his ministry the whole of the disciples could meet in an upper room. They must not despise the day of small things. The Liberal Christian church ought to be one of the most hopeful churches in the world. There was no justification for pessimism. No victory could be won by croakers. He commended to them a society which he had tried to found in his old age—the Society of Blessed Encouragers. One condition of membership was that for twelve months not a single word of depreciation or criticism was to be uttered regarding church or minister. The Blessed Encouragers covenanted to look at the bright side. Who would join? Let them try it for twelve months.

Mr. F. W. Monks spoke as the representative of the British and Foreign Unitarian Association. After conveying greetings and referring to encouraging features in the annual report, he directed attention in particular to the ministry as the source to which they must look for the future welfare of the churches. The life of the churches depended more and more on the ministers. That being so, they must encourage the right type of man to enter the ministry, and more should be done in the way of remuneration.

The Rev. H. McLachlan said that we were living in an age which was certainly coming into its own as regards pleasures and amusements. We must make our people realise that they were not out to amuse, to compete with places of entertainment. Our churches were there to instruct, elevate and inspire. He believed that there was no falling off in the quality of our ministers. He was sure also that there was a good deal of interest still taken in our particular type of thought.

The Rev. E. L. H. Thomas was the last speaker, and treated his audience to a feast of wit and raillery that was thoroughly enjoyed even by those who could not see eye to eye with him. It would be impossible to do justice to the address here, but some outstanding points may be noted. The key-note was, perhaps, in the opening aspiration for the revival of an ancient Oriental academy, in which there was much thinking, little writing, and no talking at all. It had been suggested to him that he should speak on the condition and prospects of our churches. He had early discovered that affection was the soul of religion; that love was the soul of affection, and that love never failed. Since then he had never known despair. Reviewing his experience, he had seen a strange series of developments. He was reminded of a bottle at home labelled "One solution developer." There had been a succession of one solution developers. There had been the period of textual controversy. The one solution developer was labelled "texts," and a ceaseless battle went on. The result had been a better and more extensive knowledge of the Bible. Then came, with us, another period. The one solution developer this time was to be a name. It was the day of the "Two Tendencies." We should get on and conquer if only we could agree to re-name ourselves. After this came the period of consolations. These assumed various forms. Some were consoled to think they were the Church of the Future. Others were consoled because the people who didn't come to us at any rate didn't go to anyone else. Others were comforted because their church was the Church of the Past. Others tried to believe that if the people were not in our churches they had gone to other churches. Then appeared another one solution developer. This time it was labelled "Forward Movement." He was reminded of the advertisement, "Flying at Hendon. Quickest way to reach the ground." Similarly we might say: "Unitarian Forward Movement. Quickest way of reaching our end!" Finally there was the most recent one solution de-

veloper which was labelled "Conferences." We were sacrificing ourselves to delusions. Personally he did not think there was anything wrong with us. He would however, suggest another one solution developer. Let them have a Sabbatical year. Every third year let all meetings, conferences, and the like, be dropped. Money would be saved which might be put by in a Sabbatical Year Fund. This might be used for the intensive, rather than for the extensive culture of our work. There were two kinds of churches and ministers. Men like Stopford Brooke and Joseph Wood were magnets. Adherents gathered round them. But when they went—the adherents usually went also. The other kind of church was the Cohering Church, the minister of which was just of the average kind; in this the members were coherents rather than adherents. They knew that Christianity, when put into the word Church, meant for the Master, by the Master, for the service of the Master. He believed in intensive culture and in a cohesive church. There was no cause for despair. Religion was safe. The line of Christianity was safe. They must contribute to the stock of Christian tradition.

The meeting closed with the singing of a hymn, and the pronouncement of the Benediction by the Rev. Joseph Wood.

MANSFORD STREET CHURCH AND MISSION, BETHNAL GREEN. ANNUAL MEETING.

THE annual meeting of the Mansford-street Church and Mission was held at Lindsey Hall, Notting Hill Gate, on Friday, March 14. The chair was taken by Mr. Sydney Jones, of Liverpool, and there was a good attendance of subscribers and friends. The reports of the committee, the church committee, and the Minister, the Rev. Gordon Cooper, gave a full and interesting record of another year of successful work, though there is still a pressing need of more subscribers and more helpers. A new scheme is being considered for a Convalescent and Holiday Home at the seaside to take the place of the rooms at Hampstead, which have been in use for fifty-six years, and are unfortunately no longer available. It was announced that the scheme is taking practical shape, and that a suitable house has been rented at Birchington-on-Sea owing to the generosity of Mr. Ronald P. Jones. The Chairman, in moving the adoption of the reports, spoke very warmly of their optimistic tone and their fine and high ideals. A good deal of the pessimism which was abroad in the world was, he thought, due to mere bewilderment. Men had hardly realised the profound changes effected by the nineteenth century. They had to adapt themselves to new social conditions and to undertake the task of religious reform. The religious life of the nation was as strong as it had ever been, only it did not flow in the old channels. Referring to the institutional work of the Mission, he emphasised its value and importance. It was all necessary and good on the one condition, that the Church and its worship were regarded as

its central interest. Without religion they could turn the world upside down, but they could not create a new world to take its place. The resolution was seconded by Mrs. Bruce, who said that she was struck by the strong religious note which pervaded all the work at Mansford Street. This note of the consciousness of God was what they all needed to emphasise in the churches and in all the wider work outside. The re-election of the officers and committee was proposed by Mr. Percy Preston, and seconded by Mr. Hope Pinker.

The Rev. H. Gow proposed a hearty vote of thanks to the Rev. Gordon Cooper and all the workers and helpers at the Mission. Speaking of Mr. Cooper's work, he said there was no worry, no fuss, none of the burden of life about it. That enabled him to do a great deal more work, for he did not trouble about the things he had done, or bother about the things he was going to do, or worry about the things which he could not do and did not mean to do. Mrs. J. C. Drummond, in seconding, said that she was always struck by the spirit of restfulness at Mansford-street, in spite of the hard work in all departments of the Mission. The Rev. Gordon Cooper replied, and expressed his deep gratitude to all the others who were working with him. They deserved their share of the kind things quite as much as the minister. The meeting closed with a vote of thanks to the chairman, proposed by the Rev. C. Hargrove and seconded by the Rev. J. A. Pearson.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION. ANNUAL MEETING.

THE annual meeting was held in the Church Hall, Ullet-road, on Saturday afternoon, March 15, and was well attended.

The report contains the following interesting paragraphs:—

"In view of the Evans Fund and the welcome extension it provides for more intensive missionary zeal, the Committee have carefully considered suggestions for the furtherance of Liberal religious free-thought, in accordance with the spirit and tenour of the Trust.

"(a) To appoint a minister-at-large; (b) to help congregations in their own neighbourhood; (c) to conduct services and hold meetings in new areas; (d) to have a travelling van mission; (e) to organise and make more use of lay preachers; (f) to disseminate liberal religious literature under the title of 'Monthly Notes and Comments,' or the like. The scheme hinges on the appointment of a minister-at-large, whose sphere of influence need not be simply the present defined area of the Liverpool district, but might include the whole of North Wales. The Van Mission sought the co-operation of the Association to carry out a plan of campaign in North Wales, and offered to lend a van. The funds, however, of the Association did not permit this outlay of the current expenses. Next year this may be found feasible."

The Rev. J. C. Odgers, President of the Association, welcomed the new ministers

to the district—the Rev. J. E. Jenkins (Birkenhead), the Rev. George Pegler (Crewe), and the Rev. Walter Short (Bootle)—and spoke of the steady and persistent work of the Association during the year. Their responsibilities and opportunities had been vastly enlarged by the new "Evans Trust." A sub-committee had given the most careful consideration to the appointment of a minister-at-large, and it was with the utmost satisfaction, and on his own part extreme surprise, that they had been able to induce the Rev. H. D. Roberts to undertake that onerous and important office. Whilst they deeply sympathised with the loss to Hope-street Church, they could not over-estimate the significance of the appointment of the able and much-loved minister of that historic congregation to the more extensive and varied labours imposed by the acceptance of the new enterprise. No man knew the district better, and no man was better equipped for the work.

Mr. A. S. Thew heartily corroborated the words of the President, although, as an old member of Hope-street Church, he fully recognised the great loss to that congregation.

The Rev. H. D. Roberts said his feelings were varied and chastened. All he would say then was that he thanked the members of the Association for their confidence, and would prefer no title other than that of the servant of the community.

The adoption of the report was moved from the Chair and seconded by the Rev. Stanley Mellor. A vote of thanks to the missionaries and ministers of aided churches was proposed by Mr. A. S. Thew, and seconded by the Rev. H. D. Roberts. Response was made by the Rev. J. B. Higham (St. Helens), W. Short (Bootle), S. H. Street (Garston), and G. Pegler (Crewe). Great regret was expressed at the absence of the Rev. H. W. Hawkes (West Kirby) through indisposition. On the motion of the Rev. E. A. Parry, seconded by Dr. Harris, the representatives of the subscribers to the General Council of the Association were elected. The meeting closed with a vote of thanks to the President for his services during the past year and his conduct in the chair.

THE MANCHESTER DOMESTIC MISSION. ANNUAL MEETING.

THE seventy-ninth annual meeting of the Manchester Domestic Mission was held at Renshaw-street on March 17, with the President, Mr. George H. Leigh, J.P., in the chair. The reports of the Committee and of the missionaries showed that a great amount of work had been done during the year, and that the institutional activities as well as the religious services had engaged the efforts of many voluntary helpers. The Rev. A. W. Timmis laid great stress on the religious and moral side of the Mission work as the motive power of the various educational and recreative arrangements which are made for influencing the life of the people. The Rev. J. W. Bishop spoke of the deepening faith in the usefulness and efficacy of the work which

his many years of connection with the Mission had given him. The Rev. Principal Mellone testified to the valuable lessons which could be learned by the students of the Unitarian Home Missionary College by acquaintance with Domestic Mission methods, and traced the good traditions which are followed at Renshaw-street and Willert-street to the great outburst of religious conviction associated with the experiences of Dr. Tuckerman in America. A very suggestive address was delivered by the Rev. J. C. Ballantyne, of the Blackfriars Mission, on "Experiments in the Establishment of the Kingdom of our Dreams," which, at the Chairman's prompting, the meeting expressed a desire to see in print. Other speakers were Mr. Partington, Mr. Egbert Steinthal, Mr. Nanson, and Mr. W. J. Hadfield, the treasurer, who spoke highly of the work done by the local treasurers in collecting subscriptions.

* * Owing to pressure on our space we are obliged to hold over our summary of Dr. Jacks' Provincial Assembly Lecture and some other reports till next week.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Advisory Committee.—The Rev. J. S. Hutchinson, late curate in the Church of England, has received from the Advisory Committee of the Lancashire and Cheshire Provincial Assembly a certificate of fitness to occupy the position of a minister in the province. Mr. Sam Crook has received from the same a certificate of fitness to occupy the position of a lay worker in the province.

Bournemouth.—At the morning service on Sunday, March 16, in the West Hill-road Church, the Rev. V. D. Davis spoke of the recent losses they had sustained through the death of Mr. Nettlefold, who had been a friend of the congregation from the early days before the church was built, and of Mrs. Coe, the wife of the Rev. C. C. Coe, who passed away on the previous Friday morning. At the close of the service a resolution was passed, the congregation standing, commemorating with reverent thankfulness Mrs. Coe's completed life, and speaking of her association with the congregation "throughout the years of her husband's ministry and to the end in the fellowship of a true sympathy, and while she had the strength, with ever-ready helpfulness." To an expression of sympathy with the Rev. C. C. Coe and the members of his family, was added an assurance of the congregation's reverent participation in spirit, though from a distance, in the last office, which was fulfilled at Leicester on Tuesday. A resolution was also passed expressing sympathy with the children of the late Mr. Nettlefold, and it was, at the same time, agreed to send a message of sympathy to the son and daughter of the late Mrs. F. W. Osler, another faithful friend and member of the congregation, whose death has already been recorded.

Ilford.—A congregation of over 100 gathered on Saturday evening, March 15, at the Unit-

arian Church, to attend the service and recital inaugurating the new organ. The service began with the hymn "All people that on earth do dwell," and the minister offered the dedicatory prayer. The recital by the hon. organist, Mr. Wenman, was varied by solos and anthems by members of the choir, under the direction of Mr. Coote, and the service closed with "Onward Christian soldiers" and the Benediction and Vesper Hymn. A statement made by the minister showed that towards the cost of the organ (£181) £68 had been promised by local members, of which two-thirds had been received; £70 had been received from outside friends; £10 was promised as soon as £171 was totalled, making a total of £148. The collection taken at the service yielded nearly £2 15s., so that the amount still needed is just over £30.

London: Brixton.—At the annual general meeting of the congregation on 13th inst., the Rev. G. C. Cressey, D.D., who has been minister for nearly six years, tendered his resignation, which was accepted with very great regret. Dr. Cressey's ministry will terminate at the end of September.

London: Mansford-street.—The Sunday school anniversary services were held on Sunday, March 16, the afternoon and evening services being conducted by the Rev. T. P. Spedding, president of the Sunday School Association.

Mexborough.—On Sunday evening last the Rev. T. Anderson informed the congregation of the Free Christian Church that he had received a call to Mossley, near Manchester, but he had decided to stand loyally by the people who had been loyal to him, and stay in Mexborough until they had a church established and free from debt. A resolution was passed thanking Mr. Anderson for his decision.

Sheffield.—The annual meeting of the Sheffield and District Unitarian and Free Christian Sunday School Union was held on Thursday, March 13, at Channing Hall, about 100 teachers being present. The notable increase in the number of scholars over 16 years of age is a matter for special congratulation. The following were elected officers for the year:—President, the Rev. T. Anderson; secretary, Mr. H. Smith; visitor, Mr. S. E. Deeley. The eight schools now in the Union have 1,179 scholars, 121 teachers, 349 scholars over 16 years of age, being an increase of 86 scholars over 16, and a total increase of 330 scholars.

Southport.—A sale of work, with a view to obtaining funds for the renovation of the organ, and the promotion of other church work, was held in the schoolroom of the Unitarian Church on March 12 and 13. The opener on the first day was Mr. C. Sydney Jones, of Liverpool, and on the second Mrs. A. W. Willmer, of Birkenhead. Over £360 was realised.

Rawtenstall.—The Rev. D. R. Davies having accepted a unanimous call to the pulpit at Blackley, the congregation at Rawtenstall have received his resignation with regret. His ministry will terminate on April 30.

Taunton.—The annual meeting of the congregation of the Unitarian Church was held in the Memorial Schools on Thursday, February 27, Mr. C. H. Goodland in the chair. The reports showed that the financial position was most satisfactory, and that the general offerings had improved. In September the new organ was dedicated, and the chapel reopened after considerable renovation, the cost being just over £600, of which about £60 remains to be cleared off. The Sunday school, Young Men's Bible Class, the Chapel Guild, and the Taunton branch of the British League of Unitarian Women all record good work and progress, and through the efforts of the last-named a handsome contribution was added to the new organ and chapel renovation fund. They had lost by death and removal ten members, and gained 22 new members, making an increase of 12. The minister, the Rev. J. Birks,

F.G.S., has reached the fifth year of his second ministry at Taunton, and during that time the membership of the church has been doubled.

West Bromwich.—The Rev. F. A. Homer, minister of Lodge-road Church, was presented with a surplice to commemorate his birthday, at an entertainment given under the auspices of the Guild of St. Francis, on March 18. In responding, Mr. Homer said that the surplice he had hitherto worn on Sundays was the one he had formerly used in the choir of his parish church and the Cathedral, and his University; and that it had travelled some thousands of miles with him, when for six years he worked in the Anglican Church in Australia, riding some 50 miles on horseback, and conducting four services every Sunday.

Yorkshire Unitarian Club.—The last ordinary meeting of the current session was held at Broadway-avenue Church, West Bowling, Bradford, on Saturday, the 15th inst. An address was given by the Rev. H. R. Tavener on "Some Necessary Distinctions in Liberal Religious Thought."

NOTES AND JOTTINGS.

LORD CURZON ON THE PROTECTION OF BIRDS.

Lord Curzon spoke in very strong terms of the barbarous way in which thousands of "the most beautiful and innocent things in the created world" were being destroyed to gratify the vanity of women, at the annual meeting of the Royal Society for the Protection of Birds. The traffic in the skins and plumes of birds was, he declared, an appalling and cruel traffic, and he was not aware of a good word to be said for it. In three of the six sales in London in 1911 no fewer than 41,000 humming-birds were sold: was not that wicked and abominable? Whole varieties of this beautiful creature were being exterminated in the West Indies and Brazil. At the same three sales in 1911 no fewer than 20,700 birds of paradise were sold, and 129,000 egrets. A great deal had been done in different countries to stop this nefarious traffic, but there were weak links in the chain, and a weak link at our end of the chain was that there was no prohibition of the import and sale of these beautiful objects in this country. If in order to render such legislation effective it were necessary to co-operate with foreign countries, he thought that no one would be more disposed to help them than so famous a lover of birds as Sir Edward Grey.

THE ECONOMIC IMPORTANCE OF THE HERON.

An interesting letter has been received by the Royal Society for the Protection of Birds from Mr. J. H. Rice, field agent of the National Association of Audubon Societies, in which he gives some details as to the extreme usefulness of the egret and heron in helping to check the ravages of grasshoppers, locusts, and other pests in the Southern States of America. Five years ago, he says, on a plantation twenty miles north of Charleston, egrets devoured the army-worms on 80 acres of rice in a single day. When it is remembered that these worms (caterpillars) will devour all the grain in such a field in from 24 to 48 hours, the work of the herons becomes

impressive. Other instances are given which prove that the wanton destruction of these valuable birds by agents of the big millinery houses, "who hire outlaws from coast cities, and set them to slaughter herons for their feathers," is a cause of serious loss to thousands of farmers. South Carolina, Georgia, and Florida on the Atlantic Coast, and Louisiana at the mouth of the Mississippi River, are the last refuges of the snowy heron and the American egret.

* * *

"As the result of seven hard years of protection," Mr. Rice continues, "both species show a slight increase in South Carolina and Georgia, but they had reached the verge of extinction. Even as late as 1890 snowy herons could be seen in millions extending along the Cooper River for forty miles above Charleston. There are about 1,000 birds (close estimate) in the whole State now. There are about 700 to 800 egrets. A resident in one of our South Carolina towns who has made several visits to England told men that in London he had seen women of fashion wearing aigrettes. . . . Women of the best families in South Carolina make it a point of honour not to wear any feathers other than those of the ostrich and of domestic poultry. I have not seen an egret plume on a Charleston woman's hat in six or seven years. It would strengthen our hands in this great fight if English women would uniformly set their faces against such a practice. I have long hoped to be able to bring to the people of England the facts fresh from the field, and to tell them what is going on."

AN EIGHTEENTH CENTURY NATURALIST.

The natural history collection of Thomas Pennant, the correspondent to whom Gilbert White addressed the letters which form a great part of the "Natural History and Antiquities of Selborne," has been presented to the nation by Lord and Lady Denbigh. It comprises 140 specimens of birds, representing 101 species, numerous types of shells—namely, the actual specimens which figured in Pennant's "British Zoology"—mammals, and minerals. Many of the latter were collected from mines in Flintshire, and are described in Pennant's "Tour in Wales" and "Tour in Ireland." Pennant was held in high repute in his day, and won great praise from Cuvier for the enduring value of his work. He travelled a great deal on horseback, and pursued the study of natural history with zeal throughout his life. He was a voluminous writer, but everything he wrote bore the stamp of a well-informed mind, and no less a person than Dr. Johnson declared that he was the best traveller he had ever read, who saw more than anyone else did. The collection, which is now at the Natural History Museum, South Kensington, was inherited by a former Countess of Denbigh from Thomas Pennant, to whom she was related, and it has been kept until recently at Downing Hall, near Holywell, in Flintshire.

THE TRANSFORMATION OF THE NEGRO.

Professor Burghardt Du Bois gives some remarkable figures in the *Survey* (U.S.A.) indicating the development of the negro in the past fifty years. Among other

things he has relearned the lost art of organisation. Slavery was the absolute denial of initiative and responsibility. To-day negroes have 35,000 church edifices worth \$56,000,000, and controlling nearly 4,000,000 members. They raise themselves \$7,500,000 a year for these churches. There are 200 private schools and colleges managed and almost entirely supported by negroes, and other public and private negro schools have received in forty years \$45,000,000 of negro money in taxes and donations. In 1890 negroes owned 120,783 farms; in 1900 they owned 187,799; in 1910 they owned about 220,000. On a basis of the value of farm property in 1900 a committee of the American Economic Association estimated the value of negro wealth at \$300,000,000. On the same basis we can estimate the total negro wealth to-day at \$570,000,000.

* * *

"ABOVE and beyond this material growth," the writer goes on to say, "has gone the spiritual uplift of a great human race. . . . Already the poems of Dunbar and Braithwaite, the essays of Miller and Grimke, the music of Rosamond Johnson, and the painting of Tanner are the property of the nation and the world. Instead of being led and defended by others, as in the past, they are gaining their own leaders, their own voices, their own ideals. Self-realisation is thus coming slowly but surely to another of the world's great races, and negroes are to-day girding themselves to fight in the van of progress, not simply for their own rights as men, but for the ideals of the greater world in which they live—the emancipation of women, universal peace, democratic government, the socialisation of wealth, and human brotherhood."

LEFT-HANDED PEOPLE.

Sir James Crichton-Browne has recently expressed his strong disapproval of ambidextral teaching. There are, he said, an enormous number of physiological arguments against it, and those who attempted ambidextrous training invariably found that what they gained with one hand they lost with the other. Lord Lister was a case in point. He told him that having been persuaded that it would be useful for a surgeon to be able to use both hands equally, he began to practise by using his knife with the left hand when cutting his meat. But he soon found that as he gained dexterity with the left hand he lost it with his right, and so he gave up the idea of ambidexterity. Some years ago Sir James issued a series of questions about the use of the right and left hands, and he found from the replies that 5 per cent. of men and 3 per cent. of women were left-handed. This gave an average of 4 per cent. When Darwin made observations of the hops and twining plants in Kent he found that 96 per cent. went round spirally with the sun, and 4 per cent. in the opposite direction; and in the spiral shells of molluscs it was found that the differentiation from the normal was in exactly the same proportion. These facts point to the conclusion that the problem of left-handedness goes deep down into the laws that regulate the solar system.

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